

Bishop Oxnam testifies

Bishop G. Bromley Oxnam of the Methodist Church made a memorable appearance on July 21 before the House Committee on Un-American Activities to defend himself against charges that, as Rep. Donald L. Jackson of California had asserted on Mar. 17, he "served God on Sunday and the Communist front the balance of the week." In his opening statement the bishop complained that the committee made available to the public an "unevaluated" file on him, containing unsupported accusations of Communist tendencies and Communist-front affiliations, without always making it clear that these did not represent the committee's own judgment. Such conduct, he said, exposed the innocent to "unknown assailants . . . whose floggings appear all too often to be sadistic in spirit rather than patriotic in purpose." He himself, he said, was never a Communist and had always opposed communism. Some Communist fronts, he asserted, had used his name without his knowledge or authority. Others he had joined before their subversive nature had become clear. For instance, he was associated with the National Council of American-Soviet Friendship in 1943. The council received a message of approval from General Eisenhower as late as 1945. He admitted that he had been invited to join the Massachusetts branch of the council by Dirk J. Struik, now under indictment for subversive activities against the Commonwealth of Massachusetts. The committee found that the bishop was no Communist. Like many another patriotic American, however, he seems to have underestimated the extent and ramifications of the Communist-front network, and, on occasion, to have permitted his heart to run away with his head.

The churches and refugee legislation

A week after the President's April 22 request for emergency legislation to admit 240,000 refugees, he was visited by representatives of the National Council of Churches, War Relief Services-NCWC, the National Lutheran Council and United (Jewish) Services for New Americans. Together they praised the President's initiative and, according to Religious News Service, "pledged their aid in the drive to secure such legislation." They added that their action was entirely nonpolitical, and urged that congressional support of the Eisenhower proposal be completely bipartisan. "This is a time for humanitarian and truly American action—not for political differences." After bills had been introduced in both Houses, the same group on June 16 wired the chairmen of the subcommittees considering them, Sen. Arthur V. Watkins and Rep. Louis E. Graham, that they "wished unitedly to support and commend your efforts to secure prompt action." They warned that delay would be costly, "both in terms of our foreign policy and in terms of clamant human factors." Now that Messrs. Watkins and Graham, with powerful assists from the President, have broken the filibusters-in-committee, and now that a showdown

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floor debate is assured by the decision of the President and the Republican Policy Committee to extend the session as long as necessary, we remind the Catholic, Protestant and Jewish leaders of their promise to support the President. The opponents of "humanitarian and truly American action" will renew their short-sighted opposition on the floor. They must not be permitted to prevail.

Trade with the enemy

Trade of U.S. allies with China, according to the final report of the Senate Permanent Subcommittee on Investigations, released on July 20, showed a twelve-fold increase in the first three months of 1953 as compared to the same quarter of 1952. From the outbreak of the Korean war it totals \$2 billion. This trade, the subcommittee contends, "is a shocking policy of fighting the enemy on the one hand and trading with him on the other." Of the countries accused, Great Britain reacted to the report in some detail. London acknowledges a tripling of trade in the first five months of 1953 over the comparable period of 1952 from \$6 million to \$16 million, but insists that all British exports in that period were nonstrategic. In a press conference on an earlier preliminary report of the subcommittee President Eisenhower agreed with the State Department that despite the logic of the American position of excluding all trade with China, our allies have a logic to their restricted trade. As Britain states the case, you have to eat to live; if you can gain a net advantage by trade with the enemy, trade with him. Britain admits its trade policy is geared also to gaining postwar markets. But this is required by the same logic, for she must import sixty per cent of her foodstuffs and practically all her raw materials. To survive, she has to trade. The situation in Hong Kong, with its 2.5 million people depending on the mainland for water as well as food, is spectacularly worse. The subcommittee report, while carefully drawn up, tends to oversimplify one of the thorniest problems of the cold war. It is, however, a salutary warning to certain countries which may have been lax in this matter of trading with the enemy.

Foreign aid in trouble

On the basis of the House's meat-axe approach to foreign aid last week, President Eisenhower is going to find it much more difficult getting the money he

wants for that purpose than breaking 90 at Augusta National. True, two weeks ago Congress authorized \$5.1 billion for foreign aid, and the Administration professed to be satisfied with that figure. But it is one thing to *authorize* a spending program, as Senator Taft has observed, and another thing entirely to *appropriate* the dollars needed to carry it out. This was perfectly illustrated a week ago when the same House which previously authorized \$5.1 billion voted a foreign-aid appropriation for fiscal 1954 which falls \$700 million below that figure. In addition, the House rescinded \$400 million of unobligated funds appropriated in former years. This means that the President, unless he can prevail on the Senate to see things his way, must get along with \$1.1 billion less for foreign aid than he and his advisers deem absolutely essential. Just as the President, in cutting funds for the Air Force, argued that "there is no magic in numbers," so the House, despite solemn Administration warnings, found nothing sacred in the \$5.1 billion figure. Though House members were no doubt impressed by the risk they were taking in butchering foreign-aid funds, they were more impressed by the news that the national debt now stands at \$272.3 billion and that Congress may have to raise the legal debt limit above the present level of \$275 billion. Now it is up to the President to convince the Senate that however desirable a balanced budget may be, it is less important than the nation's security.

Quotas on wheat

Farmers were making up their minds this week whether or not to accept production controls on the 1954 wheat crop. They have not been confronted with such a decision since 1942. Under the terms of the Agricultural Adjustment Act, the Secretary of Agriculture is ordered to fix quotas on major price-supported farm crops whenever the supply on hand exceeds normal needs by 20 per cent. The wheat crop this year plus the carryover from last year indicates a total supply of 1.7 billion bushels, which is close to 50 per cent above normal. Accordingly, on July 15, Secretary Ezra T. Benson set a limit of 62 million acres on the 1954 wheat crop. (To make quotas more acceptable to farmers, Congress rushed through a bill

upping the permissible limit under the law from 55 to 62 million acres.) Unless two-thirds of the farmers voting accept acreage limitations in the referendum scheduled for Aug. 14, the Government-support price on next year's wheat crop will drop from 90 to 50 per cent of parity. The wheat farmers may be only the first group to pay the penalty for bumper crops in the face of dwindling foreign demand. By the looks of things, the corn crop this year may be the second largest in history. Since there is in the bin a record-breaking carryover of 800 million bushels, acreage limitations on corn seem inevitable. The same is true of cotton. With so many millions throughout the world ill-fed and ill-clad, the spectacle of U. S. cutbacks in production is extremely exasperating. There must be a better answer to our farm problem than this one.

Increase in Jewish farmers

Whatever importance we may attach to it, decline in farm population marks one of the most prominent changes in the social structure of our country. Yet to the rule there is a striking exception. Since the end of World War II the number of Jews on farms has sharply increased. Incidentally, notes the annual report of the Jewish Agricultural Society, Inc., for 1952, Jewish farmers make a contribution to the country's agricultural production wholly out of proportion to their number, as almost all of them are in the class with a gross annual production of \$10,000 or more. Only 14 per cent of all farmers in the United States are in that income class. The greatest number of Jewish farms are found in New Jersey, which counts a total of 3,250. (The largest and oldest Jewish farm area is around Vineland, N. J., where over a thousand families are settled.) These have participated in the recent phenomenal growth of poultry farming in that State since 1920. Other Jewish farming centers are in Connecticut and California, and over a hundred Jews have taken up farming in Florida. The opportunities for a healthy, united home life on the farm make a special appeal to recently arrived DP's and refugees.

Council for the Spanish Speaking

There are 3 million Spanish-speaking people in the United States today as against 100,000 in 1900, and their number is increasing yearly. The great majority live in the Southwest. These people, said Most. Rev. Edwin V. Byrne, Archbishop of Santa Fe, in opening the sixth regional conference of the Catholic Council for the Spanish Speaking, held July 14-16 in Albuquerque, N. M., present to the American clergy a challenge that is "being met with humility and confidence." Nine bishops and some 200 priests, sisters and lay people attended the two-day conference. They heard Most. Rev. Wendelin J. Nold, Bishop of Galveston, Texas, list four factors that for the Spanish-speaking, as historically for most other immigrant groups, militate against their spiritual welfare. *Poverty* causes a focusing of effort on material welfare, rather than on the practice of religion and the building of schools and

AMERICA—National Catholic Weekly Review—Edited and published by the following Jesuit Fathers of the United States:

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churches. *Ignorance of English* cuts them off largely from the ministrations of the American clergy. *Concentration* in special areas raises serious pastoral problems, not always easily solved. *Lack of priests*, which with other groups has been partially solved by importing priests from their homelands, cannot thus be met for the Spanish-speaking. Latin America has no priests to spare. Acknowledging all these difficulties, Bishop Nold voiced the spirit of the conference when he said: "Let us accept the challenge and do our best. That is all God asks of us." The challenge is not only in the Southwest; it is growing daily in the East. It is a challenge to the charity and zeal of all American Catholics.

Dr. Rhee clarifies

Regarding a Korean armistice the note in Washington is, more than ever, one of optimism tempered by caution. In his news conference of July 21 Secretary of State John Foster Dulles set the tone when he refused to go overboard on the prospects of a quick cease-fire. True, at Panmunjom the Reds are hastening the construction of "Armistice Hall." Just across the way from the rapidly rising structure of wood and thatch, where the armistice is presumably to be signed, the negotiators are reportedly moving close to final agreement. Yet, Syngman Rhee is again showing signs of the obstinacy which threatened disruption of the truce talks one month ago. In a statement on July 23 he announced that his Government was placing a time limit on how long it would abide by the truce terms. He would accept no responsibility for what would happen if six months after an armistice the Chinese Reds had not withdrawn from North Korea. Thus Dr. Rhee's position need not obstruct an armistice now. He has clarified what appears to have been a misunderstanding between himself and the State Department. We have been talking about an armistice which binds whether or not Korea is eventually unified. Dr. Rhee does not reject a truce, but reserves for himself the right to take action if the post-truce political conference makes no progress toward Korean unification. We have guaranteed his independence of action, but have given no assurance that we will back him in whatever military move he makes. The problem, of course, may solve itself if the Chinese eventually withdraw from North Korea. We should insist on that during the political conference. In the meantime, in view of Dr. Rhee's position, the responsibility for an immediate cease-fire rests on the enemy.

Striking the shepherds in Yugoslavia

Following reports of the worsening physical condition of Cardinal Stepinac, Most Rev. Thomas K. Gorman, Coadjutor Bishop of Dallas and Episcopal Chairman of the NCWC Press Department, asked President Eisenhower to use his influence to facilitate the shipment of medicine to the imprisoned prelate. The crisis in the health of the leader of the Church in Yugoslavia comes at a moment when renewed efforts

are being made in his native Croatia to undermine the authority of the bishops. From Zagreb on July 16 New York Times correspondent Jack Raymond reported an interview with a priest, one Ivo Marohnic, who has offered his services to the Tito Government to organize the so-called "priests' associations" in Croatia. Up to the present, this attempt has been a failure, it was conceded, although many priests have joined the movement in Slovenia and Bosnia-Herzegovina. The exact tendency of the organization and its leading spirits is not clear. Last September the bishops assembled in Zagreb declared it was "not permissible" for priests to create such professional associations or to join them. This decision has, however, been applied differently by different bishops and it appears that many priests, under compulsion, have joined the movement in good faith. A few months ago Bishop Pavlisic of Senj was reported to have suspended the secretary of the local association. Mr. Raymond quotes the Croatian priest-organizer as denying that his ultimate purpose is to split the clergy from the Vatican or to set up a National Church. The movement is basically a welfare organization, contends Marohnic. Since, however, the Communist regime has hitherto had little interest in the well-being of the clergy, it is clear that it is seeking to exploit the destitution of the priests for its own sinister purposes.

Point Four in Latin America

For six years before President Truman announced Point Four as a "bold new program" to provide American technical aid for the world's underdeveloped areas and help less fortunate peoples to help themselves, the principles and procedures of that program were already at work in Latin America. Under the State Department's Institute of Inter-American Affairs, a technical-aid program showed such promising results in economic and social betterment, as well as in good-will, that it became, in the words of Dean Acheson, the "inspiration and proving ground" for Point Four. In June 1950 the IIAA became a branch of the larger Point Four, but continued its essential work in the areas of health, education, agriculture and industry. Cooperating nations contribute approximately two dollars for every one put up by the United States. Almost 650 American technicians are participating in these programs, along with 14,000 Latin-American nationals. Forty-four cooperatively financed programs are in operation today: 18 in the field of health, welfare and housing; 14 in agriculture and the development of natural resources; 10 in education; 2 in industry and government services. "The greatest thing the United States has ever done in the way of cooperating with the American republics," said President Chavez of Paraguay. Perhaps the steady dividends in good-will accruing to the West from this type of down-to-earth idealism helps to explain the Soviet aboutface when, after years of opposition, it recently announced a contribution of 4 million rubles (about \$1 million) to the UN's technical-aid programs.

WASHINGTON FRONT

Oklahoma City—This reporter has just ended a week's tour of the drought area in the high plains of the panhandle country of Texas and Oklahoma. The dominant impression after talking with cotton farmers who couldn't get an acre planted, wheat farmers who got wheat planted but saw it shrivel and burn, and cattlemen for whom the drought has meant liquidation of herds it took years to build, is the stern refusal of these people, despite all adversity, to give up and leave the land. No matter how bad it is, there is always the hope of rain sometime ahead. As one man put it: "This is the greatest 'next year' country anybody ever saw."

Among cattlemen the big question today is whether Washington should put price-support props under cattle as it has under wheat, corn, cotton and other basic crops. Just about every cattleman this reporter talked with has deep dislike of any program involving controls, and yet many believe they must come to them. With much of the feed used to fatten cattle now supported and selling at high prices, the cowmen are caught in a tight squeeze when cattle prices collapse, as they have in recent months. Either take supports off the feedstuffs, they say, or put a floor under cattle prices, too.

Yet price supports could mean production controls, and no cattleman wants controls. Opposition to putting a floor under cattle prices comes chiefly from large cattle ranchers, but many smaller operators also oppose "running to Washington." Other small operators say the big ones don't want supports because they have resources to tide them over and because they know they'll control more of the business if the little fellows are squeezed out. They contend the West's great fortunes haven't been put together in good times but in adversity. But there's a counter to this from some cattlemen who say production controls will destroy the cowman's traditional independence, and destroy opportunity for their sons coming up in the business to grow and expand.

Rains in recent days have helped some in the range country, but they came far too late to do anything for lost cotton and wheat crops. President Eisenhower's stock probably had dropped somewhat out here until he came to the Southwest to talk with cattlemen, but subsequent relief measures—a Government meat-purchase program, subsidized cheaper feed and emergency loans—have changed this.

Real and lasting help can come in two other ways: days and days of rain for immediate help and—as many believe—turning more and more of this area away from cotton and wheat and back to range land so it won't blow away whenever a drought comes along.

CHARLES LUCEY

UNDERSCORINGS

Douglas Hyde, British ex-Communist who became a Catholic in 1948, will make a short lecture tour in this country Oct. 2-30. A select number of bookings can be accepted by the Alma Savage Lecture Bureau, 108 East 37th Street, New York 16, N. Y. Mr. Hyde's recent lecture tours have included Ireland, Holland, France, Denmark and Portugal. On Oct. 8 he will speak in Town Hall, New York. Proceeds of this lecture will go to the junior seminary on Truk, in Bishop Thomas J. Feeney's Vicariate of the Caroline and Marshall Islands. Mr. Hyde has written several articles for *AMERICA*, the most recent being "Earl Jowitt on the Hiss case," July 11.

► The Graduate School of Sacred Theology for Laywomen and Sisters at Saint Mary's College, Notre Dame, Ind., will hold its tenth anniversary commencement July 31-Aug. 2. Saint Mary's was the first U. S. school to offer graduate work in theology to women, and is still the only one of its kind to maintain a year-round curriculum. Since its founding in 1943 the graduate school has conferred 25 doctorates and 82 masters' degrees.

► The House of Representatives on July 17 passed and sent to the Senate a resolution setting aside a small room in the capitol which Members of Congress may use for prayer and meditation.

► The National Catholic Music Educators Association and Mount Mary College, Milwaukee 10, Wis., are offering a Vocal and Liturgical Workshop at the college, Aug. 17-22. Lectures will cover Studio and Classroom Problems, Physiology of Voice Production, Gregorian Chant, Liturgy, Polyphony and Figured Music, etc. For details, write Sister Mary Louis at Mount Mary College.

► Rev. Laurence J. Kenny, S.J., long-time professor of history at St. Louis University, observed on July 21 the 70th anniversary of his entrance into the Society of Jesus. He joined the university faculty in 1900, and remained on it continuously except for six years at the University of Detroit. He became professor of history in 1911, and retired from teaching in June, 1952. He is 88 years of age and has been 53 years a priest.

► At Narragansett, R. I., on July 19 died Most Rev. John J. Boylan, 63, Bishop of Rockford, Ill., since 1942 . . . At Trivandrum, India, on July 15 died Mar Ivanios, 71, Archbishop of the Syro-Malankara Archdiocese of Trivandrum. Formerly Jacobite Archbishop of Bethany, he was united with the Church in 1930 along with thousands of his followers, and was immediately appointed Archbishop of Trivandrum by Pius XI . . . At Scituate, Mass., on July 19 died Maurice J. Tobin, 52, Governor of Massachusetts 1945-46 and U.S. Secretary of Labor 1948-53. R. I. P. C.K.

The passing of Belloc

The witty giant of thought who flung himself so readily and so vigorously into every modern battle of ideas, starting a counter-reformation of his own, is dead. No longer will he rewrite history, lucidly criticize social and political trends, laugh his opponents to silence or write in beauty of fields and distant people. The world has lost a magnificent writer and the Church one of her most talented sons.

On the debate platform—his breadth making him appear shorter than he was, strong head carried slightly forward—Belloc could appear very truculent as he argued logically and without mercy against his opposition. Many a student has chanted the opening lines of one of his verses which runs: "Heretics all wherever you be, in Tarbes or Nîmes or over the sea, you never shall have good words from me, *Caritas non conturbat me*."

Yet there was a very warm and human side of Belloc, witnessed to by his many devoted and quite diverse friends. In the dedication of his first book are two lines which have had wide circulation: "There's nothing worth the wear of winning but laughter and the love of friends." No one who has read Belloc's engaging account of his carefree pilgrimage to Rome, walking in a straight line across the Alps in a summer suit, will doubt the warmth of his humanity.

One critic has called him a true lord of language and this he certainly was. He could match G.K.C. ballade for ballade, or Shaw drinking-song for drinking-song—as he did once when Shaw tired of a serious debate on economics. Just as effortlessly he produced very beautiful, traditional sonnets and essays which Shaw or Chesterton never could. His writing on the sea should stand beside Antoine de Saint Exupéry's descriptions of flying or Arnold Lunn's poetic narratives of skiing. In spare and rhythmic prose he caught the feel of racing with too much sail against towering waves in a little leaking boat, or a quiet night on the Channel when the first, fragrant breezes of spring wafted him toward France.

An old joke against Belloc was that he not only spoke for Europe but wrote as if he was Europe. Some thought that he oversimplified history to achieve brilliant effects, that his dislike of Teutonic influences was excessive, that he overplayed the Black Death as the major cause of the decay of the Middle Ages, that he slipped badly in his evaluation of Mussolini, that his concept of property was too static.

But his writing was always provocative and consistently deft. From his early days at Balliol he argued for a new view of history and politics and social development; and he demonstrated the great apologetic value of history. Inspired by him and Chesterton, new writers rose to defend the truth. Wyndham Lewis, J. B. Morton, Christopher Dawson, Douglas Woodruff, Arnold Lunn, Christopher Hollis, Evelyn Waugh, Ronald Knox—these are some of the men whom the Chesterbelloc led forth with song and laughter.

EDITORIALS

In 1934 Pius XI gave him the Grand Cross of the Order of Saint Gregory the Great for his services to Catholicism as a writer. Teacher, editor, politician, author of more than 150 books, contributor to countless papers and magazines—including about eighty articles for *AMERICA*—he did it all in the service of truth and with profound love for the faith. R. I. P.

Senate and UN charter review

The senior Senator from Iowa, Guy M. Gillette, must have been as surprised as we were by the Foreign Relations Committee's swift action on his June 30 proposal that a Senate Committee be set up to study revision of the UN Charter (AM. 7/18). Within twenty-four hours the energetic chairman of the committee, Sen. Alexander Wiley, asked the State Department to comment on the Gillette resolution (S.R. 126). Under date of July 16 the Department replied:

We believe that such a study could result in a wholly constructive airing of the many problems connected with charter review, and could be of value in informing not only the Senate, but the executive branch as well, of the views of the American people.

On the very day the Committee received the Department's assurance that "the proposed study by the Committee on Foreign Relations would materially facilitate the task confronting the Department," it favorably and unanimously reported the Gillette resolution, with minor changes, and urged that the Senate approve it prior to adjournment.

Eventually, of course, and resolution or no resolution, the Senate would be called on to give its advice and consent to any charter revisions adopted by the UN Assembly. The State Department's suggestion that a study begun at this time would "be of value in informing the Senate" was putting mildly what we consider an imperative necessity. Our Congressmen need to catch up with the parliamentarians of other countries on this matter of charter revision.

As we reported last year (AM. 11/29/52, pp. 230-232), legislators from eighteen countries held a week-long conference in London which resulted in detailed but still tentative proposals for charter amendment. At a conference to be held in Copenhagen, August 22-29, a final draft will be agreed on. We suggest that when the Senate approves the Gillette resolution, the charter review committee send some of its members as observers to Copenhagen. They would learn how much thinking on the subject has been done in other

parliaments, while their opposites would learn how the Senate would probably react to the revisions they now propose.

It might be asked how approval of the Gillette resolution—practically assured for this session by the unanimous support of the Foreign Relations Committee—will affect the fortunes of the disarmament resolutions recently introduced by Senators Flanders and Sparkman and by Representatives Arends and Hays. Both resolutions ask that the President be requested to authorize studies “to explore whether or not changes in the United Nations Charter may be required for the achievement and enforcement of world disarmament.” The heart of these resolutions, however, is their call for studies leading to new American proposals for enforceable disarmament. If this modernized “Baruch Plan” were ready for the fall Assembly of the UN, it would be eloquent evidence that the United States sincerely seeks disarmament even while circumstances constrain it to prepare against aggression. The disarmament resolutions, therefore, are desirable in their own right. The fact that 34 Senators and 50 Representatives sponsored them should recommend passage by this Congress.

Public housing again

On many social policy issues there is inevitably dispute, for the issues are complex and the facts not easily available. But on the need for low-rent public housing there appears little room for argument. Speaking recently at one of the conferences on Federal housing called by Housing Administrator Albert M. Cole, Msgr. John O’Grady, secretary of the National Council of Catholic Charities, asserted that “if we are going to build a million houses a year, approximately 10 per cent of this number of units should be public housing.” Many housing experts will not consider his figure too high.

What are we to think, then, of the niggardly reaction in Congress to President Eisenhower’s request for 35,000 public housing units for fiscal 1954? The House refused to appropriate a penny for this purpose, and though the Senate voted to give the President what he wanted, the 35,000 figure was whittled down in conference with the House to 20,000. This looks like capitulation to the real-estate lobby.

In the speech referred to above, Monsignor O’Grady supported his stand with the further assertion that “we find that from 30 to 50 per cent of the people who are displaced by slum clearance are not able to pay the rent for which private housing calls.” It should be added that many who do meet the rental requirements get housing inadequate to their needs.

Particularly pleasing was Monsignor O’Grady’s insistence on an integrated program which couples with redevelopment programs the relocation of the displaced families. He made one further point all too often neglected by Catholics when he declared that “In our slum clearance program we are demolishing

many housing units that could easily last ten to twenty or even more years if we were prepared to carry out extensive repairs.” Such rehabilitation is not feasible for mass buildings in big city slums, but is of demonstrated usefulness in many other cases.

Catholics should interest themselves in the housing conferences now going forward at the request of the President. From them he hopes to receive “recommendations which will clearly identify the role of the Federal Government in this field.”

Equal rights for women?

One hardy perennial that pops up at each session of Congress goes by the name of the “Equal Rights Amendment.” Since 1923 a persistent group under the aegis of the National Woman’s Party has pressed for an amendment to the Constitution guaranteeing women equal rights with men. An equally determined group, including the National Council of Catholic Women, has consistently fought the measure. The thirty-year-old struggle came to life again July 16, when the Senate debated a resolution favoring the following amendment to the Constitution: “Equal rights under the law shall not be denied or abridged by the United States or by any State on account of sex.”

Opposition to this amendment has centered on the vague and undefined term “equal rights,” which, it is held, if strictly interpreted, might jeopardize all laws which differentiate between men and women. According to competent legal opinion, laws that protect women as wives, mothers and workers in industry could then be successfully challenged as *ultra vires*.

Supporters claim that the amendment would end discrimination against women. In some States, they say, women are “protected” out of the better jobs and opportunities for advancement. Waitresses, for example, are forbidden by law in some places to work the lucrative and relatively easy hours after 10 P.M. Yet charwomen can work all night.

In the course of the debate, Sen. Carl Hayden of Arizona engineered a compromise whereby the resolution was amended to safeguard “rights, benefits or exemptions now or hereafter conferred by law upon persons of the female sex.” The Senate approved the resolution as amended by a vote of 73 to 11.

While the Hayden amendment pretty well takes the heart out of the original proposal, it will continue to meet with opposition from important groups, notably the NCCW, which feels that the remaining disabilities under which women labor can best be removed by legislation dealing on the State and local level with concrete cases, rather than by any blanket change in the Constitution.

Men and women, with their physical and psychological differences, as well as their differences in social function, ought not to be lumped together in a vague “equality” which seems to assume that they are identical rather than complementary.

French Catholics and the Rosenberg case

Thurston Davis

BY A LAW OF JULY 29, 1881, the Third French Republic forbade the indiscriminate plastering of walls with *affiches*—signs and posters. Wherever you find a reminder of that law printed on one of the many walls of Paris, you will look in vain for *affiches*. But elsewhere bills are glued up wherever the ingenuity of advertisers has discovered a likely bit of wall. The *affiches* give the visitor to Paris a behind-the-scenes glimpse of her political, religious and social thinking. No doubt much of the history of Paris could be written from her posters alone.

The Rosenberg case looms large on the walls these days. You will find last month's posters calling all men of good will to protest, in front of the American Embassy, the execution of Julius and Ethel Rosenberg. Another shows a smiling President Eisenhower. His smile reveals two rows of teeth made of tiny electric chairs. A rude shock to the visiting American is the caption, "Eisenhower Assassin." Handprinted bills, announcing that Mr. Eisenhower had refused at the last minute to grant pardon to the condemned couple, are still clinging to the walls. This sort of thing is to be expected from the strong and vocal Communist party of France, which always has its presses at the ready.

More surprising to the American Catholic visitor are the posters of a group called the Christian Committee for the Revision of the Rosenberg Case. These announced a meeting held on Monday, July 6, at the Salle de la Mutualité in the Latin Quarter. François Mauriac, eminent Catholic writer and member of the French Academy, presided at the meeting, which was addressed by a lawyer, an editor, a leader of the Christian trade unions and two priests, one of them a priest-worker who has done much for the poor in the suburbs. The last-named, incidentally, was the most enthusiastically applauded speaker of the evening.

The hall at Mutualité was well filled. I would estimate that a thousand persons were present—people of all classes, including a generous sprinkling of Communists. M. Mauriac opened and closed the meeting with the clear statement that the Christian Committee's purpose was not to embarrass in any way "our American friends." As Christians, however, he went on, they addressed the Catholic and Christian people of the United States, and raised the question whether or not it was desirable to re-investigate the

The protests of certain French Catholics against the execution of Julius and Ethel Rosenberg for espionage was surprising, and even shocking, to many American Catholics. Fr. Davis, S.J., who is in Europe for the eleventh International Congress of Philosophy at Brussels Aug. 20-26, explores the reasons for the French Catholic reaction. Formerly dean of Fordham College, New York, he has recently been added to the editorial staff of AMERICA.

case of the Rosenbergs and perhaps to reverse or modify the verdict, even after their execution.

Each speaker took up this question from a somewhat different point of view. References to the possible innocence of the Rosenbergs, or to the doubt which in the French mind still attaches itself to the justice of the decision condemning them to death, were vigorously applauded.

What, in the opinion of these French Catholics, is the problem to be confronted in the Rosenberg case?

In many minds here in France there is the conviction that the case was tried, not in the serene atmosphere of pure legality, but in one charged with political considerations. It is perhaps an understatement to say that many of the French people who so sincerely engaged themselves in this "crisis of conscience," as they called it, believed that Senator McCarthy had something to do with the final outcome of the case. It is felt here that we Americans are perhaps too much concerned with anti-communism, that a kind of hysteria has taken the place of calm reason among us, and that individual liberties suffer at the hands of a Government dominated, or at least excessively influenced, by fear for American security rather than by respect for the human person.

At this distance, it is difficult for the French to understand the complexities of the American judicial system and our confidence in the high caliber of our judges. They know little of the searching and scrupulous examinations through which the case of the Rosenbergs had to pass before their execution. For the Frenchman, there remains a cloud of suspicion over the whole proceedings. The long delay (it is not generally known here that such delays occur frequently in American trials), the postponements of the execution, the much-advertised letter of David Greenglass and the point of law raised by Justice Douglas add up here to the conclusion that there is still a doubt to be resolved.

After the meeting at Mutualité, a leaflet was distributed to the audience. It was entitled, "Catholics Look at the Rosenberg Case." It quoted the cablegram sent to President Eisenhower by Cardinal Felin of Paris, a statement by Cardinal Gerlier of Lyons, and the press release issued by the Apostolic Delegate in Washington on February 13 revealing the "interven-



tion" of Pope Pius XII. Several quotations from prominent Catholic journals, all favoring a reconsideration of the case, appeared in the leaflet, which concluded with the facsimile of a portion of a letter written by David Greenglass to his lawyer. This leaflet was published by a group in Paris known as the CCIF—the Catholic Center for French Intellectuals.

The meeting of July 6 was not the only occasion on which Catholics spoke out. M. Mauriac, in his column in conservative *Le Figaro*, had for some time been devoting his able and respected pen to a defense of the Rosenbergs. One of the priests who spoke at the Catholic meeting on that Monday had on the previous Saturday, July 4, addressed another meeting for the revision of the Rosenberg case. The meeting was sponsored by the Communists and was fully reported in *Humanité* on July 6, where the priest's speech was generously quoted.

Le Monde—intellectualist, neutralist and vigorously anti-American—opened its columns on June 23 to an American scholar from Harvard named Jesse R. Pitts, at present doing research work in sociology in Paris. Mr. Pitts gave an excellent explanation of the Rosenberg case and told how the testimony had been reviewed over and over again by the highest judicial authorities in the United States.

The result was a torrent of letters, three columns of which appeared in *Le Monde* on July 1. Almost without exception the published letters were bitterly critical of Pitts' article and of the United States. One of them said that the blood of the Rosenbergs was offered in holocaust to exorcise America of its atomic terrors and to appease Senator McCarthy.

On July 9 Mr. Pitts returned to *Le Monde* with another article in which he attempted further to explain the justice of the decision. *Le Monde* remarked editorially that it could not accept his point of view.

One may sum up the Rosenberg problem in France as follows. First, the Communists exploited it and are continuing to exploit it to the full. Second, the liberal and neutralist press took up the cry that the Rosenbergs did not receive a fair trial. Third, the Catholics and the conservative press (*Le Figaro*, for example), for reasons which to them were quite distinct from those of the Communists, espoused the same cause.

Were the Catholics being used by the Communists? Doubtless a Communist would answer this affirmatively. The Catholics, however, feel that this is not so. They would say that they merely urged a case of conscience, and that Christian charity and respect for human liberty and for the dignity of the human person were their sole motives. True, they joined hands with the Communists in their attempt to bring about a reversal of the decision, but they feel that by such a move they were taking the initiative away from the Communists. It is worth noting, incidentally, that all over Western Europe the intensity of the Catholic reaction in favor of the Rosenbergs appears to have been in direct proportion to the strength of the Communist party in a particular country.

Naturally, an American visitor does not have all the facts nor understand all the motives and historical considerations that lay behind these events here in France. One can confidently say, however, that there was some connection between the Catholic stand on the Rosenbergs and the recent case of the kidnaped Finaly children, who are converted Jews. The abduction into Spain of the Finaly boys was embarrassing to Catholic intellectuals.

There was, moreover, a real line of connection between the Catholic attitude toward the Rosenbergs and the notorious Dreyfus affair of the late nineteenth century. The Dreyfus case (also a question of a charge of espionage) divided France as nothing has done before or since. French Catholic intellectuals, I suspect, were not averse to making the Rosenberg case into another Dreyfus affair. If they could thus relive the Dreyfus affair, they would correct what they regard as the mistake made by their fathers and grandfathers. This time they intended to be on the side of Dreyfus. The name of the new Dreyfus happened to be Rosenberg. Perhaps this is the heart of the matter.

How the commies take over a union

Robert H. Johnson

"The entire slate was selected at the Communist party meeting on December 16, was nominated at the union meeting on December 18 and subsequently elected without exception" (Testimony of Lee Lundgren, former Communist).

ON SEPTEMBER 2, 1952, the House Committee on Un-American Activities, in the course of hearings conducted in Chicago, turned up another case in the dismal history of Communist infiltration into the labor movement in this country.

TRADE-UNION ELECTION

The Chicago electricians and machine workers who strolled from the United Electrical Workers' union hall at 37 South Ashland the night of December 18, 1949 never suspected that they had just been tricked by the Communist party. These hundred or so loyal Americans had sacrificed their evening at home to come to this meeting and help elect their union officers. Everything had gone smoothly. The officers were elected and everyone was satisfied. But the complacency of these men was founded on ignorance.

Mr. Johnson, a Jesuit seminarian, is a student of Communist techniques in the field of labor relations.

They did not know that the real election had taken place two nights before at a Communist party meeting.

And the Communists smiled. Mingling with these loyal Americans, lighting their cigarettes, bantering with them, driving them home, the Communists, too, shared the general feeling of satisfaction in a good night's work done. But for a different reason. Theirs was the feeling of triumph that comes with "putting one over" on someone. They had planned well. Only 35 in number, they had swung a meeting of 150, and retained control of a union representing 7,000 men.

LEE LUNDGREN

One of the Communists, however, was not feeling the flush of victory. He did not laugh up his sleeve at these poor innocents as his comrades did. Instead, he bit his lip and wondered. His name was Lee Lundgren.

Lee Lundgren had been active in union affairs for over ten years. Shortly after going to work for the Goodman Manufacturing Company in 1939, Lundgren was made field representative for the United Electrical Workers' union in that plant. By 1945, he had risen to chief shop steward, the highest position one could hold at Goodman. That same year he was approached by Pat Amato and Irving Krane, top officials in the UE. They offered Lundgren a full-time job as field representative for the UE. He accepted.

Shortly afterward, Amato began a patient propaganda campaign on Lundgren. He promised that the Communist party would teach Lundgren many helpful things about the trade-union movement. It would also send him to a party school to teach him parliamentary procedure, group discussion techniques, and so forth. Lundgren owed it to the union, Amato argued, to learn as much about these techniques as possible. Finally convinced, Lundgren signed an application for membership in the Communist party, believing that the party would make him a better representative of his union.

PARTY CAUCUS

As he left the hall the night of the union election, Lundgren was no longer convinced. He had tried the party and found its promises empty. Two days before the union meeting, Lundgren had attended an undercover meeting of the Parsons branch of the party. The Communists gathered in Willie Mae Smith's South Side Chicago home, 333 East Sixtieth street. While hundreds of loyal South Side Chicagoans relaxed over their evening papers, they conspired to maintain their control over 7,000 honest American workers.

Present with Lundgren at this secret meeting were the major officials of Local Union 1150, UE: Irving Krane, business manager (since resigned from the party and, with Lundgren, one of the chief witnesses at the committee hearings); Willie Mae Smith, recording secretary of the local; Florence Criley, trustee (whose North Side home, 4107 West Arthington Street, was also a Communist meeting place); Ruth Levitova,

field representative; and others. Lundgren himself testified to the purpose of this meeting:

The purpose of the meeting was to draw up a slate of candidates which would be nominated at our regular union meeting on December 18, two days later . . . [it was there] agreed as to who would nominate certain people and who would second the nominations.

The Communists planned carefully. The slate of officers was selected. Men were appointed to nominate the candidates; others, to second the nominations. Still others were given favorable speeches to prepare. All were instructed to scatter themselves throughout the hall and to show their approval of the proposed candidates by lusty shouting and wild applause.

Thus carefully organized, this small Communist minority group brought the nominations off without a hitch. "The entire slate selected at the Communist party meeting on December 16," testified Lundgren before the Committee on Un-American Activities, "was nominated . . . and subsequently elected without exception." Thirty-five men, by careful preparation, pulled the wool over the eyes of 7,000.

VICTORY BY DEFAULT

But the real credit for this coup goes to the apathy of the 7,000 dupes and not to the shrewd organization of 35 Communists. All the organization in the world could not have stolen that election if the union members had not left the door wide open by their indifference. The Communists didn't win the election; it was handed to them on a silver platter. Local 1150 represented 7,000 members; few more than 70 non-Communists showed at the union meeting—about one man in a hundred. But there were 35 loyal Communists; 35 showed up at the meeting. And the 35 swung the election. If only one out of every hundred Americans thinks it worth his while to fight back against communism, then Americans are asking for Communist domination.

Perhaps the union members who sat at home the night the Communists put over their slate excused themselves on the grounds that the left-wingers were doing the trade-union job as well as anyone else. They were fighting for the workers' interests, and that is all the union is for. Besides the Reds couldn't do any harm; not here!

But Lee Lundgren knew better. At first he used these same arguments on himself. The Communists were out for the workers; that's why he joined the party. But Lundgren was in a better position than the average worker to see just how the Communist party was fighting for the interests of the workers. As an official in the union and a member of the party, he knew what went on in both and between both. He saw hatred between management and labor deliberately fostered. He watched production slump and costs begin to climb. Morale suffered. Union funds were secretly drained off into Communist-front activities which had not the slightest connection with the

union. The party line, with all its treacherous about-faces, was foisted on unsuspecting union members in meetings and in union journals.

Lundgren watched the party play the big brother to the union, full of promises and big talk, but all the while stealing the candy behind the members' backs. More and more Lundgren realized that, far from promoting the interests of the workers, the Communists were using the union as a tool. That night of the union election, Lundgren finally saw clearly through the party's empty promises and recognized it for what it is: not a radical political movement, but a secret sinister campaign of a foreign Power striving to sabotage every phase of American life and freedom. Its policies are made in Moscow and directed from Moscow; it is utterly ruthless and will stop at nothing.

Three weeks later Lundgren handed in his resignation to the Communist party. His statement to the press, which I quote below in part, might have been directed to the union members who by their selfish lack of interest put the Communists in charge of Local 1150:

As of this date I have handed in my resignations both as a field representative of local 1150, UE, and as a member of the Communist party. As a trade unionist, I have found that I could not serve two masters. My participation in the Communist party made it impossible for me to properly serve the interests of the workers in building a democratic union, controlled by the membership and devoted exclusively to the welfare of the rank and file. I am now completely convinced that the Communists are leading the UE workers down the drain. In the party meetings it was made very clear that the interests of the Communist party are primary and come ahead of the welfare of the union.

No, the apathetic union member cannot kid himself that the Communist party is doing the job. If he tries, he may be kidding himself right out of the home whose comfort he was so loath to sacrifice for an evening.

What do the laity read?

IN THIS WEATHER most people prefer to think only of books which can be read while one floats serenely above the jellyfish, just another speck of plankton under the wide sky. The sensible fellow with the delicate epidermis is content to loll in the shade and read *The Mountain*, whose jacket of snow-clad peaks is as refreshing as Shish-kebab of a summer evening.

It may seem importunate at this juncture—when city streets seem like griddles and most of us are frying in our own humanity—it may seem even a little gauche to ask what books our readers estimate as most important for conveying spirituality for the laity. A good many people, including book publishers and the editors of this magazine, would like to know what books our readers have found most useful for climbing

at least the foothills of spirituality as the "Parader" would say.

It is heartening to note how many Catholics are trying these days—often with striking success—to become fully vital members of the Mystical Body. As lay Catholics become more aware of their role in the Church, their desire for deeper spiritual knowledge and training grows. To supply the demand, an increasing number of studies are being turned out.

Perhaps the process could be speeded if better knowledge were had of what books—at present available—best suit the desires and background of American Catholics, especially (to limit the area a bit) of Catholics with the equivalent of a college education. Toward this end it would be most helpful if our readers would let us know what *three* books they have found most profitable, either from personal use or in the direction of others, for imparting a sound spirituality for the laity.

What encourages us to ask the question at this time—despite the dominance of Fahrenheit and the remoteness of the air-conditioned streets of heaven—is the report in *l'actualité* for June 1, 1953 of the results of a somewhat similar survey. The survey was conducted by the editors of *Revue Nouvelle* of Liege, Belgium, during the month of April.

The question posed by *Revue Nouvelle* was a little broader: "Do you know a book which presents spirituality for the laity?" Of the replies—about 120 in all—21 were simply "No." About 20 were vague.

The surprising element in this survey was the absence of any dominant names, with the exception of Canon Leclercq, a professor at Louvain known for his writings on the Church and moral questions. He was mentioned 14 times in the survey. No other contemporary writer received more than 5 votes. Cited 5 times, incidentally, was Dom Marmion, whose *Christ, the Life of the Soul* is fairly well known in this country. Rather curiously, among those listed twice, like Karl Adam and Daniel Rops—whose *Saint Paul, Apostle of Nations* will be published in English on August 16—was Graham Greene for *The Heart of the Matter*.

Thomas Merton was in the large group cited only once. Some others were the novelist Georges Bernanos, Jacques Maritain, Antoine de Saint-Exupéry, Charles de Foucauld—whose spirit animates some recently formed lay-missionary groups—Paul Claudel and Henri de Lubac. Strangely, there was no mention of Cardinal Suhard.

The diversity of answers would seem to indicate that either very little writing clearly answers the needs of the laity, or else the question as proposed by the editors was too vague. It is hoped that by asking for three titles a more definite picture will emerge of what lay Catholics in the United States find useful, what type of writing they prefer and what their needs are.

THOMAS J. M. BURKE, S.J.

Fr. Burke, S.J., is the religion editor of AMERICA.

FEATURE "X"



"Helen Harrison"—it's a pen name but the experiences are real—discusses the difficulties of trying to promote Catholic adult education in a city without a Catholic college to sponsor a program.

THE WONDERFUL ARTICLE by Sister Jerome Keeler, O.S.B., on "Catholic opportunity in adult education" (AM. 4/18) and your accompanying editorial, "Trade till I come," prompt me to raise a few questions about this matter. Perhaps some of your readers may come up with an answer to my difficulties.

First question: how do you get teachers? Apparently the keystone of a Catholic adult-education structure is a local Catholic college on whose faculty you can draw for teaching talent. But what of places like this town of 50,000 which have no Catholic college? After reading Adelaide Curtiss' article on the adult-education program at St. John College, Cleveland (AM. 9/6/52), I wrote to the director of the program and asked his advice. He suggested that I try to find interested adults capable of directing such a program. But this is double trouble, for many of the most interested do not feel themselves qualified for such a job.

Then, too, it seems difficult to interest some Catholics in accepting instruction from others than the clergy. For all the niggling remarks and petty complaints aimed at the clergy, few Catholics would deny that they speak with authority and from a background of considerable education. However, one hesitates to approach a pastor already harassed with financial worries and work of many kinds.

Second question: how do you interest people in adult education? The only thing we have in the shape of Catholic adult education is a study club. My experience with this has been saddening to the point of depression. In the first place, its membership was not carefully selected. Consequently, its fourteen members meet once a month and spend as torpid a two hours as any misplaced comedian could ever inflict via the television screen. I am sure our priest moderator offers up his monthly meeting with us for his dead relatives or the conversion of Russia or something.

This has been going on—"going" is a poor word; it denotes motion—for five years and I, for one, am about ready to join the Great Books course. There, at least, one may get into a word hassle now and then.

All kinds of people will enter something like the G. B. course with never a look behind. Yet ask a group to bring the same application to the study of religion, and everyone looks the other way, mentally kicks off

his shoes—and hopes the refreshments will be good. If you display any "eager beaver" attitude—say, like wanting to meet *twice* a month—people look upon you as a "holier than thou" Catholic and you slink away feeling that all your sins are surely showing. When someone makes pointed remarks about feeling it not necessary to be *heavy* about your religion, you begin to feel like a combination of Scrooge and Digger O'Dell as drawn by Charles Adams.

I know there are at least *some* in this town who feel the need of Catholic adult education. Oddly enough, however, the few Catholic college graduates I know (and by this time they must be getting pretty sick of the role of whipping boy) are the ones who display the least enthusiasm. Because they have spent four years or more in the Catholic halls of ivy, they seem to have an attitude of "We have met the enemy and they are ours." Quite a few don't seem to acknowledge that there are ramparts to be watched. Some of the women feel that their roles of wife and mother exclude them from active participation in anything but the quickest way to use a cake mix.

But, where the clergy are not available, it does seem that the Catholic college graduate should be the leader in any forays into the field of Catholic adult education. If this works hardship on certain individuals—well, to whom much has been given, from him much is expected. Nor does it seem right and reasonable to contend that a woman will be neglecting her family if she does not confine herself exclusively to hustling pots and pans.

Third question: what is the best form or medium? For four years our town has had a Catholic Forum series of lectures. This year will, no doubt, mark its demise. The struggle has been Korean, and during the past ticket sale many people bought tickets with no intention of attending. Chairmen at the last lecture were hard put to it to find plausible excuses for the puny audience (Monday-night shopping, the weather, Mars being in the ascendant, etc.). Apparently in our town lectures won't do it. And you already know how useful the study club is. Tennis, anyone?

Don't get the impression that we are all probable apostates in this community. I should say our Catholics are all that the commandments say they should be, and more; but if we are the Church militant, let's militate—not stagnate. Mental torpor, it seems, is a particularly prevalent disease among the middle class.

My husband, since his conversion, has been approached at his work literally dozens of times with various and sundry questions on religion. His answers continually amaze me because of their rightness, as his acquaintance with Catholicity is so brief. This must be the knowledge that comes with faith. The knowledge born of love, a desire to learn more, is a further step. But the knowledge born of understanding is the road of Catholic adult education, and a wide and wonderful highway, where you can walk, not just avoiding ruts, but looking up to enjoy the scenery.

HELEN HARRISON

Hilaire Belloc: 1870-1953

Douglas Newton

As a projection from a culture that bred giants, Hilaire Belloc was the bewilderment as well as the admiration of a civilization that produces specialists. From that moment in 1895 when his rich, gay and ranging brilliance began to captivate the discriminating with a style of "shining acerbity, like a glint of the sword edge" (as he himself wrote of Villon), this admiration also showed a tinge of unease.

Twentieth-century society steadily narrowed its impulses, talents and knowledge, as well as its faith, into ever more practical and concentrated channels for greater material effectiveness. It seemed not only to have lost the savor of an age that exulted in the unconfined versatility; it had actually grown dubious of De Vegas and Da Vincis.

When this young writer marched into that society singing songs that Roland might have sung and singing them with the same easy vigor and high, impeccable zest, he was accepted with genuine delight. But perhaps, even then, it was a delight tinged with caution. Despite his intense Englishry, there were his French name, his Irish mother, the sharp wine of Gallic exuberance in his blood and a faith he flaunted like a Crusader's oriflamme rather than a flag of truce: a remarkable young man and a true singer without question, but carrying within him unpredictable powers, the development of which wanted watching.

Belloc's exuberance began to expose an astonishing virtuosity. Essays, travel books and satire came from him with a seemingly spontaneous felicity. He poured forth books for children, biographies, history, politics and economics that were not only challenging but readable, as well as studies in the art of war. He turned to journalism, too, using ideas like swordplay in his incessant criticism of life and letters. This many-sided fecundity he expressed with a virility and a sustained power apparently inexhaustible. Even among his devotees the wonder grew that one fine mind could find so much to do—and do it so well.

Hilaire Belloc's versatility inevitably had its reactions on his position in letters throughout his life. As late as 1941, when a host of representative literary men of England gathered at the Savoy Hotel in London on his 71st birthday to pay tribute to his eminence, his friend E. C. Bentley, creator of the clerihew, composed this one at the table:

Mr. Hilaire Belloc
Is a case for legislation *ad hoc*;
He seems to think nobody minds
His books being all of different kinds.

LITERATURE AND ARTS

A whimsy with a tang to it. Englishmen, at least of this age, are shy of versatility in their authors. Desmond McCarthy, dean of English literary critics and chairman at that dinner, pointed to the difficulties in assessing the output of a mind so richly various. Yet he said that no other great English writer he could think of exhibited a virtuosity and unerring sense of style equal to Belloc's—unless it was Defoe.

This, I think, is true. I am not here discussing Belloc's historical, political, social or religious equipment and outlook, nor how his thought reacted on his time. I am concerned with his quality as a writer, his ability to employ exact and eloquent expression to communicate his message and his moods to a world of readers.

His range *was* extraordinary, but no less was his gift of adapting his manner, with unflinching sureness, to the subject under his hand. The grave organ music of his *Verses and Sonnets* was followed by children's books so delightfully tuned that they were the joy of a generation of children. As men, they still quote their tags with gusto. We still "shoot the Rhinoceros with bullets made of platinum," knowing that if we use leaden ones, "his hide is sure to flatten 'em."

Then there was the light-footed lyricism of *The Path to Rome*, a book that seemed to carry within itself the very wine of questing youth. How it intoxicated the readers of its day (and its day may last as long as English lasts) with its bubbling, sun-flecked beads of fancy, vision, whimsy, sights remembered and troubadour song. It was the forerunner of many travel books, leading to the glorious *Cruise of Nona*. It was in *Avril*, those studies of French poets, that we began to feel the major quality of his style. It was, indeed, very close to what he himself found in Villon:

... his vigor ... it was all about him, and through him, like a storm in a wood. It creates, it perceives. It possesses the man himself, and us also as we read him ... It leads to no excess in matter, but to an exuberance of attitude and manner, to a brilliancy of expression unique among his own people ...

With Belloc, the essential, the perceptive vigor of his style was likewise always manifest, whatever score he played. It made him one of the most invigorating

The late Douglas Newton was a member of the editorial board of the London Catholic Universe.

of English essayists. In those many taut collections that run from *Hills and the Sea* to *Conversations with a Cat*, he ranges with lambent vivacity over every subject under the sun, and over Nothing and Anything as well. But whether his fancy plays with cheeses or onion-eaters, the high pass of Roncesvalles or the lore and look of his own beloved Sussex, there is always that light, elastic grace. Just as lightly lie under his style a critical discrimination and a store of knowledge that, woven together, make his topics, grave or trifling, fabrics of sheer joy.

Perhaps Belloc produced no more vivid example of his talent for matching style to matter than in his military writing. With a crystalline lucidity he resolved the intricacies of strategy, tactics and battle, so that in World War I a generation of men almost entirely ignorant of arms was introduced to the science of generals. This military writing—often wrong in some ways, but right enough in effect—introduced him to the vaster popular public and was in itself a remarkable feat. So clear and masterful was his exposition that a weekly journal, *Land and Water*, was almost entirely given up to it.

Unfortunately, he won less attention by his economic, social and distributive writings or his political criticism—mordant, courageous and constructive though these were. This is the more remarkable since among them was *The Servile State*. His novels, which were also better than their reception, were not his most expressive medium. He was, as he told me himself, interested chiefly in ideas. Though his fiction is rich in satiric pictures and social penetration, it attracted only a limited attention.

Nevertheless, in fiction he had a notable power that has been too easily overlooked. In the short story, especially in its *conte* form, he has written pieces high among the masterpieces of that exacting art—*Mr. Barr's Annoyance*, for one, and *Gornay*, for another (both included in *The Eye-Witness*).

But the major body of Belloc's genius is to be found in his historical and biographical writing and in his poems.

His history and his biographies interweave; most of his individual studies being historical—*Danton*, *Robespierre*, *Marie Antoinette*, *William the Conqueror*, *Wolsey*, *Elizabeth* and *James II*—all dealing either with the French Revolution or the history of England, his main fields of historical interest. In all he showed superlative powers of evoking the character of men and the human currents of the past that could bring to life a whole era.

Take the Valois strain entire and you will find the pomp or rather the fantasy of their great palace of St. Paul: turrets and steep blue roofs of slate, carved woodwork, heavy curtains and incense and shining bronze . . . Some cruelty, a fury in battle, intelligence and madness alternately, and always a sort of keenness which becomes now revenge, now foresight, now intrigue, now strict and terrible government: at last a wild adventure out beyond the hills: Fornovo: Pavia.

Again and again we are brought into living and stirring intimacy with the personality of his subject and the essence of the past by such flashes, sometimes as glowing, but more often realistically everyday.

But he did more than revitalize dead characters and happenings, crises and the clash of interests. As a Catholic he challenged the old complacent concepts of official history, and by the authority of his knowledge and the force of his eloquence played no small part in enforcing a new and more just evaluation of the past. There can be little doubt of this, I feel, though the truth of his stands can be and is debated. Lingard, whom Belloc himself regarded as the father of modern scientific history, stirred no such appreciable reaction until Belloc with untiring insistence proclaimed his challenging interpretations.

Historians and English-speaking Catholics generally owe him a gratitude that cannot yet be measured for his service to the faith in this and other fields. His clear outlines of problems as in *Europe and the Faith*, *Crisis of Civilization*, *Survivals and New Arrivals* and *Essays of a Catholic*, pointed up new viewpoints and evaluations. His writing on economics and property, on social questions and the Servile State provoked healthy discussion and opened up areas of new investigation. Christopher Dawson's *The Making of Europe* is one example of an excellent work which owes its beginning to Belloc's seminal studies in the application of the norms of Christianity to history and social questions.

There are those who say that he insisted too much, that he was sometimes inexact in dates and facts. But I think he deliberately used insistence as part of his modern technique for hammering home truths to an age that attends to sound rather than sense. If he seemed to disdain dates and facts, it was because he held that they did not alter a higher and broader reading of a happening, a phase or a policy that sound Catholic knowledge understood and explained better than the factual meticulousness of specialists.

He was then, in all his equipment, a Champion of the Faith: and he was also its troubadour.

He was a true poet. Perhaps of all the gifts he had, he will be remembered best by his grace of song. It flowed to his infinite range. It sounds the delicate music of the sonnets and soars into loveliness in *Our Lord and Our Lady*, *Courtesy*, *The Birds* and other heaven-wrought verse. It lilts in his ballades, and rings gallantly in his drinking songs. It shows a strong masculine tenderness in *Balliol and The South Country*, glitters in sardonic pungency in *The Happy Journalist*, in "Remote and ineffective Don That dared attack my Chesterton," and many a laughing lay sharp with "the salt and the vinegar" of mordancy. It is chiseled into perfection in the Epigrams. It rings like a crusader's chant:

I challenged and I kept the faith,
The bleeding path alone I trod;
It darkens. Stand about my wraith,
And harbor me, almighty God.

His was a mind of many talents and none of them paltry. He was a singer of true songs; a lover of God and our Lady, a champion of all right ways who used an incomparable gift of language in the service and delight of his faith and his fellows. And let us say of him in words of his own making:

But on that brink of Heaven where lingering stand
The still-remembrant spirits hearkening down,
Go, tower among them all, to hear the land,
To hear the land alive with your renown.
Nor strength nor, peace, nor laughter could I give
But this great wages: after death, to live.

Two on ethics

CHRISTIAN ETHICS

By Dietrich von Hildebrand. McKay. 470p. \$6

This is a book of extraordinary importance. I believe it is safe to say that it is bound to make history in the field of moral philosophy. Great in the depth of its views, forceful in its clarity, profuse in its material, it will be read, absorbed and discussed for many years to come. No one who wants to express himself seriously on the fundamental problems of Christian morality will be able to afford to ignore this work.

It is impossible to convey an adequate impression of the scope of the book within the frame of this review. A few features accounting for its extraordinary importance should, however, be mentioned.

The first thing which will strike the reader is the book's closeness to reality. Throughout, the thought remains in touch with the actual life in which we move, about which we wonder and concerning which we need the kind of light and clarification this work affords. There is nothing of the air of remoteness here that characterizes so many books on Christian moral philosophy and often makes them so disappointing.

At the same time this is a book dealing with universal moral laws and principles. Not only do we have a vigorous anti-relativistic attitude maintained throughout the whole book (a special chapter is devoted to the refutation of relativism), but the implacable absoluteness of morality emerges from its pages in all its splendor.

Secularist ethicists will probably label the book "traditional," while certain self-appointed guardians of ancient wisdom may be shocked by Dr. von Hildebrand's originality. In the true sense of both words, he is traditional as well as original. As Chesterton has remarked: "Tradition does not mean that the living are dead but that the dead are alive."

All of the great topics of classical philosophy will be encountered in this work: freedom, responsibility, motivation, the analogous notion of *bonum*, moral obligation, virtue and vice, hap-

piness, God and morality. Much of what both Saint Augustine and Saint Thomas have said on these themes is seen by the author in a remarkably new and fresh light. In addition, however, much that was implicit in Christian moral tradition is here for the first time made explicit and is brought to that articulate exposition which marks the true progress of philosophical thought.

In this connection Dr. von Hildebrand's concepts of "value-response," "due relation," "sanction and disavowal" open new horizons in ethical philosophy. They should prove to be most fruitful for a deeper understanding of the still relatively unexplored but rich field of the philosophy of Christian morality. It is gratifying to find in this volume many references by the author to forthcoming researches and elaborations.

Christian Ethics represents an outstanding example of the spirit of Leo XIII's exhortation: "*Vetera novis augere at proficere*"—"to increase and to perfect the old by means of the new."

BALDUIN V. SCHWARZ

BENTHAM AND THE ETHICS OF TODAY

By David Baumgardt. Princeton U. Press. 584p. \$9

Jeremy Bentham's reputation as a reformer of British law has long overshadowed his repute as an ethicist. David Baumgardt, former professor of philosophy at the University of Berlin and present consultant in philosophy at the Library of Congress, thinks this judgment should be reconsidered, for in his opinion Bentham has much to contribute to today's ethical debate. The present work is a critical exposition of Bentham's utilitarianism as found not only in his principal published works but in some hitherto unpublished manuscripts. There is also a wide coverage of pro- or anti-Bentham criticism. In a comparatively short epilog an attempt is made to relate his works to recent ethical theory.

The author enters a few mild demurrers against Bentham's doctrine: his notion of happiness is too simple, his psychology is too rude, his ideas of religion show lack of discernment, etc. But for the most part Dr. Baum-

BOOKS

gardt is an extremely tolerant critic, and while a sympathetic attitude toward his subject is understandable, it leads to leaving unsaid many things which should be recalled for a right understanding of Bentham the moralist.

For instance, to reduce the concept of the good to utility or pleasure and to take no account of it as the completion or perfection of being is to show a defective insight even on a purely empirical level. To dismiss as unimportant the qualitative differences of pleasure is more consistent than to agree with Mill's dictum, "better a Socrates dissatisfied than a fool satisfied," but the price of this consistency is to deprive the quest of the good life of any more significance than the nocturnal prowls of a tomcat.

Again, to appraise each act solely by its consequences or "the tendency it [has] to augment or diminish the happiness of the party whose interest is in question" is to make any universal rules of morality impossible. To shift from individual to social interest and take as the principle of utility the greatest happiness of the greatest number (in the earlier writings an axiom, but in the later ones an hypothesis) is to submerge the individual in the mass and demand of him a greater than Christian detachment, for his task becomes simply to augment the world supply of pleasure whether he shares in it or not.

Dr. Baumgardt remarks that, "contrary to some pseudo-democratic beliefs," the more even distribution of the same amount of happiness is not a higher value. Yet even were the pleasure (happiness is merely a sum of pleasures) of the slaveholders to exceed the misery of the slaves, something could surely be said against slavery.

The author has evidently spent an immense amount of effort and research on this study. Professional students of Bentham may find it helpful. But that they will be persuaded by it of Bentham's relevance today is more than doubtful. PAUL V. KENNEDY, S.J.

French philosopher

PASCAL: HIS LIFE AND WORKS

By Jean Mesnard. Foreword by Ronald Knox. Philosophical Library. 211p. \$3.75

When, in 1662, the thirty-nine year old Pascal died after a long and cruelly harrowing illness, his fame had already spread so wide that his figure was even then seen through the distorting lens of legend. The resulting portrait ranged all the way from the haloed picture drawn by Pascal's family and associates to the even less objective view of him as an impetuous, vain and uncharitable fanatic who was incompetent and unfair in dispute, and who, in his private life, wavered inconsistently between worldly ambition and vanity on the one hand to mystical extravagance on the other.

While there is some element of truth in all these strongly biased accounts of Pascal, no serious attempt had been made to survey the mass of documentary material on the man, his personal, scientific, and theological associations, until about one hundred years ago. It is only in the last twenty-five that we have seen a flesh and blood, three-dimensional man begin to emerge from an extraordinary series of fine studies by highly gifted scholars and critics.

The very number of these works, as well as their frequently highly technical nature, makes it very difficult for one who is not professionally concerned with Pascal to keep abreast of recent work in the field. It is the especial merit of Jean Mesnard that he is able to present a lively and informative account of the man and his work which is based on a thorough acquaintance with the original texts and documents, and on the latest researches, some of which have very radically modified our thinking about some of the most important texts.

Though the present book summarizes the current state of our knowledge of Pascal with admirable concision and good judgment, so controversial a figure as Pascal can never be removed from the domain of controversy. There is still a very great deal to be learned about the intellectual and spiritual climate in which he lived and worked, and a great deal about Pascal himself which unfortunately we shall most probably never know, for lack of adequate documentation.

But this book does assemble the knowledge that has been acquired up to the time of its writing, and it presents a unified account which shows

the man as not only a powerful thinker, but as a remarkably consistent spirit, a man whose scientific work sprang from the same passion for absolute truth which inspired the loftiness of the *Pensées* and the acid bitterness of the *Provincial Letters*, and from the same deep concern for the primacy of experience and experiment in the acquisition and verification of all natural knowledge.

The starting point of Pascal's apologetics is, then, his remarkably profound insight into the nature of man, his "misery" and his greatness, his inability to tolerate solitude and quiet, his profound unrest and need for distracting activity. M. Mesnard is no doubt on the right path when he presents Pascal as a man rather more consistent than most, a man whose scientific work, Christian apologetic and theological controversy were all of a piece and not the products of sharply contradictory facets of an inconsistent and wavering nature.

He is no doubt also right in reacting, in agreement with much recent criticism, against the excessive "de-Jansenization" of Pascal. Jansenism, it becomes increasingly clear, was neither a well-disciplined and well-organized society, nor an official doctrine promulgated by such a group, but rather a mid-seventeenth-century French expression of a perennial tendency within the Church. Not everyone, however, will accept as entirely valid or adequate M. Mesnard's characterization of that tendency as "a concern for the inner life, for communion with God, for the quest of an ever higher perfection" (p. 72).

It is true that this concern is basic in the minds of the leading Jansenists, but it is surely not peculiar to them. Nor is one entirely convinced by M. Mesnard's attempt to dissociate the Jansenists completely from the Puritanical trend in Protestantism.

It seems to me that the distinguishing mark of this tendency is precisely its suspicion of the goodness of natural creation, and its alarm at the taking of delight in the most wholesome of natural pleasures and relationships. Is not this the common psychological basis of Manichaeism, Catharism and Puritanism? And is not Pascal at least to some extent in the same tradition when he proclaims, as he did in a letter to his sister and brother-in-law, that marriage is "the most dangerous and the lowest of the conditions of life permitted to a Christian"?

With these few questions and inevitable reservations about a book which deals with a genius so universal and so complex, one must none the less conclude that it is by far the soundest and best balanced account

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of Pascal available today. M. Mesnard has scored a remarkable success in presenting so well integrated an account of the man and his entire work, and so judicious a resumé of Pascal scholarship, in such a short and eminently readable book.

JEAN MISRAHI

For the History Shelf

SLAVE MUTINY, by William A. Owens (Day. \$4) is the dramatic rather than factual history of the revolt of the Negro slaves aboard the *Amistad* which led to the famous case in which John Quincy Adams appealed their cause before the U. S. Supreme Court. Richard H. Dillon found the book popularized and readable, but solid undistorted history.

THE GOD OF THE WITCHES, by Margaret Alice Murray (Oxford U. Press. \$4). This is the second edition of a work previously published in England by an anthropologist and archeologist who has long been a student of witchcraft. There are chapters on rites, religious and magical ceremonies and the social position of witches, besides a brief historical resumé. James S. Donnelly believes the author should have documented much more carefully her conclusions regarding religion in the Middle Ages, for they are shockingly inaccurate. And he calls her treatment of Thomas à Becket and Joan of Arc, in particular, astounding when compared with competent historians.

THE UNITED STATES AND MEXICO, by Howard F. Cline (Harvard U. Press. \$6). The first section provides a general review of the physical and cultural components of Mexico and a brief historical background. The core of the book, however, is devoted to an account of political, economic and cultural developments in Mexico from the last years of the Díaz era through the Revolution, with a study of vital factors involved in the development of our foreign policies. To James A. Magner it is an important contribution to the understanding of the problems of modern Mexico and the relationships of that country with our own. Notably absent, however, is the consideration of religious problems. The author seems to take a dim view of the Catholic Church and everything associated with it. He also ignores the unpleasant facts of American intervention in nineteenth-century Mexico which does not help in the formation of a more constructive policy for the future.

THE RIVER AND THE GAUNTLET, by S. L. A. Marshall (Morrow. \$5) recounts the events of five bitter days

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and nights in 1950, when the Eighth Army and particularly the Second Division, was ambushed and overwhelmed by the primitive peasant armies of Communist China. The author, a historical consultant for the Army at Johns Hopkins, was Chief Historian of the European Theatre in World War II. *John D. Hayes* says: "For the military student this book is a remarkable 'case study.' For the participants and their friends it is a record deserving to be set down and preserved. For others it offers an experience in warfare today at its worst."

THE JEFFERSONIAN HERITAGE, by Dumas Malone, editor and co-author (Beacon Press. \$3.50). The book is made up of a series of radio scripts depicting the philosophy of Jefferson in words that are fittingly put in his mouth, if they are not always the words of Jefferson. The philosopher, the patriot, the man, all live in the pages of the book. Not only Jefferson but also Adams, Madison, and Monroe live in dramatic fashion. Commending the volume's very attractive format and typography, *Paul C. Bartholomew* says: "For those who wish to get an 'impression' of Jefferson and his ideas, this is a very satisfactory volume. Of course, there is always the hope that those who 'stop by' in this fashion will linger to become better acquainted with some of the men who made America."

AMERICA'S ANCIENT CIVILIZATIONS, by A. Hyatt Verrill and Ruth Verrill (Putnam. \$5). Ex-explorer-author Verrill has put together a volume which masquerades as a survey of America's ancient cultures but which really carries on a campaign for what is called the "Sumerian thesis" of pre-Columbian civilization. He lists forty-two important matters as proof that the Sumerians (Phoenicians) carried their culture to the New World, finding similarities in Sumer and Peru. In the opinion of *Richard H. Dillon* much of the description and theory is interesting, but much is over-simplified, generalized and dogmatic.

THE COTTON KINGDOM, by Frederick Law Olmsted, with an introduction by Arthur M. Schlesinger (Knopf. \$6.75) is a vivid social document that preserves its powers of fascination after almost a century. The author recounts the story of the Southern frontier that pushed westward in search of cotton lands. He followed this trail during 1852-1854, to Texas and saw the physical and social havoc being wrought by this vampire crop. Says *James C. Finlay*: "Olmsted's factual description of human beings in bondage will grip the heart of the

modern reader. This book can do much to illuminate our problems of racial conflict by tracing them back to their roots in slavery."

YANKEE SHIPS, by Reese Wolfe (Bobbs-Merrill. \$3.75). *Riley Hughes* calls this book informal, even breezy, as the author slangs his way down the course of the most casual and haphazard maritime history it was ever the fate of a great nation to have. Although this book tells a story told elsewhere, it does so with vigor and impartiality and the author's emphasis of the point of view of the men who sailed the ships is both new and welcome. Mr. Hughes thinks, however, that he neglects one of the most hopeful factors of our new attitude toward the enhancement of the professional status of maritime officers, through Kings Point, our national Merchant Marine academy.

THE HISTORY OF ASTRONOMY, by Giorgio Abetti (Schuman. \$6). The author, Director of the Acetri Observatory in Florence here presents, according to *Martin F. McCarthy*, the finest single volume history available today. It is a carefully delineated picture of the development of astronomy from primeval times to the present. With its complete index, clear style and excellent illustrations, the book merits attention for astronomers, and is a "must" for every science library.

SHANGHAI AND BEYOND, by Percy Finch (Scribners. \$4) is a prodigiously rich collection of incredible and intriguing facts, furtive figures and forceful personalities which attest to the marvelous memory of the author who spent more than twenty years in Shanghai and the Orient experiencing the events he so realistically portrays. It is history worth reading, in the opinion of *Arthur F. Dempsey*, for it gives an invaluable background for understanding the China problem. But Father Dempsey claims that an "old China hand" will recognize that there is a definite lack of warmth of feeling for the Chinese people and their leaders, due primarily to Mr. Finch's meager knowledge of the Chinese language.

THIS WAS PUBLISHING, by Donald Sheehan (Indiana U. Press. \$3.75). The author thoroughly explores the philosophy by which publishers operate in an industry which is somewhat more than a business and something less than a profession. He demonstrates by copious quotation that "the character of the business as a whole was affected by a morality higher than that which is customarily associated

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with the era." *Michael D. Reagan* thinks the book gives a good perspective which will lessen the shrill cries of doom voiced today as they were in the days of Henry Holt and George Haven Putnam.

BALDUIN SCHWARZ has studied and taught in Switzerland, Austria and Germany and is now professor of philosophy at Seton Hill College, Greensburg, Pa.

REV. PAUL V. KENNEDY is professor of ethics and political and economic science at West Baden College, West Baden Springs, Ind.

JEAN MISRAHI is head of the Department of Romance Languages at Fordham University Graduate School.

THE WORD

"I thank thee, God, that I am not like the rest of men" (Luke 18:11; Gospel for tenth Sunday after Pentecost).

It is always interesting, and not infrequently profitable, to consider again, in our Lord's own words, the moral precepts, as distinct from the doctrinal content, of the revelation which the Son of God made to us. Obviously and in general, God's Son repeated the moral imperatives which His Father had wisely imposed on men through both natural and positive law. What is striking is our Saviour's moral emphases.

In the highly concentrated and abridged version handed down to us of all that Christ did say, certain imperatives—the law of Christian charity is one—recur again and again. It is curious, perhaps, that contemporary Christian morality, not unlike Dr. Kinsey, is so engrossed with sexual behavior. On this popular subject our Saviour was unquestionably emphatic, but He was also emphatically brief. To the subject of human pride, however, Christ returned in His preaching almost constantly. Judging both from what our Lord said and what He did, we may assert with conviction that He very much disliked impurity, but we must immediately add that He clearly detested pride.

The point about the vice of pride in contrast with the vice of impurity—and need it be remarked that although one is surely worse than the

other, both really are vices?—is that pride is subtle where impurity is crude. The impure man will hardly, in his most objective moments, regard himself as a fine fellow: the stench of his unlovely deeds must assail his own nostrils, too. In a word, the lecher really does know that he is a lecher. The proud man, however, will not readily admit that he is proud. He actually does think himself a fine fellow; that is the whole nature of his vice. His terrible condition is that he rarely has objective moments.

The story of the Pharisee and the publican stands out as one of those brief, stark juxtapositions at which our Saviour was so expert. The publican's declaration that he was a sinner is never denied. No doubt he *was* a sinner: most men are, even when they are not publicans or tax-collectors. Nor are the Pharisee's technical good deeds denied: no doubt he did fast and did give alms. Yet Christ's laconic observation is that all this virtue did not get the Pharisee anywhere or anything. The virtuous Pharisee was proud; and so the sinful publican was more truly virtuous than he.

Our Saviour might have added that

human pride is not only destructive and cruel, but exceedingly tiresome. May a kindly Providence deliver us from the Exceptional Soul, from the man who is quite sure, and definitely pleased, that he is not like the rest of men! The Exceptional Soul is a surprisingly common specimen, and is to be found on all the levels of the Christian life. There are men and women, priests and nuns, old and young, who feel certain that they are *different*, and who industriously and elaborately live up to their conviction. As the noble Chesterton remarked years ago, one of the healthiest signs in any individual is his contentment to be one of the tribe.

The Exceptional Soul is always dangerous, simply because pride is always dangerous; but mostly, he (or, very often, she) is merely tiresome. Personally, this somewhat weary scribe has met all the exceptional souls he wishes to encounter. He longs to cultivate the acquaintance and restful company of anyone who is certain that he is pretty much like other men, and is only glad that other men aren't exactly like him.

VINCENT P. MCCORRY, S.J.

FILMS

RIDE, VAQUERO. The central conflict in this large-scale, Ansco-color Western is fairly interesting and historically valid. It is between an ex-Civil War officer (Howard Keel) with visions of building a cattle empire for himself in the region of Brownsville, Texas, and a Mexican bandit (Anthony Quinn) who rules the territory by force and correctly estimates that the continuance of his power depends on keeping civilization out. This contest would have been decided in favor of the bad man early in the proceedings except that the bandit had a right-hand man (Robert Taylor), the proverbial tight-lipped, inscrutable man of mystery, who changed sides in midstream.

Because Taylor, along with Ava Gardner, who plays the would-be cattle baron's wife, gets top billing, protocol demands that his romantic talents be exploited. So, willy-nilly, he and Miss Gardner become involved in the traditional, mutual-antipathy-turning-to-mutual-attraction amorous sparring. This plot gambit not only makes very little sense in the context of the story (as the saying goes, "nothing happens"), but also effectively ob-

scures for *adults* the film's historical implications. Working under difficulties, John Farrow directed so as to extract the maximum of sweep and action from the script. With the exception of Quinn's vividly credible villainy, he had only listless support from his cast. (MGM)

GENTLEMEN PREFER BLONDES stars Marilyn Monroe and Jane Russell in Technicolor, a circumstance which should in itself provide prospective customers with an adequate idea of what to expect. Anita Loos' durable inquiry into the habits of a gold-digging blonde named Lorelei Lee is, in this version, transposed from its original "roaring 'twenties" setting into the present, thus permitting the two leading ladies to wear gowns that are alluring rather than ludicrous. On the other hand, the story, which might have been an amusing period piece, seems pretty crude and pointless in modern dress.

The production is in the big, brassy musical tradition with songs by Jule Stein and Leo Robin from the recent Broadway version and a few additional ones by Hoagy Carmichael and Harold Adamson, dances by Jack Cole which lean heavily on slightly laundered burlesque routines and an air of recklessly expended energy which director Howard Hawks seems to think is an adequate substitute for inventiveness. Aside from their most

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WISH FULFILMENT. One of the
most appealing anecdotes in the aux-
iliary literature of the theatre is the
story of how Augustin Daly, a leading
producer of a past generation, hap-
pened to produce a revival of *Love's
Labour's Lost*. As there had been no
popular demand for the revival, Mr.
Daly feared the production would be
a failure, and it was. When asked why
he had produced the play against his
better judgment, Daly explained that
his brother, a judge, had never seen
the comedy and wanted to have a look
at it.

Many years later Clayton Hamilton,
a drama critic, reminded Walter
Hampden, almost the last of the great
actor-producers, that there had not
been a revival of *Cyrano de Bergerac*
for so long that no theatregoer under
thirty years old had an opportunity to
see Rostand's magnificent comedy.
Naming certain reasonable stipula-
tions, which need not be mentioned
here, Mr. Hampden promised a re-
vival forthwith, with himself in the title
role. That happened to be my first

obvious assets, Miss Russell proves to
be an engaging comedienne and Miss
Monroe, if the studio publicity release
to the effect that she did her own
singing is to be believed, a more than
adequate songstress. Perhaps in some
future film a producer will take the
revolutionary but possibly rewarding
step of using them to some other pur-
pose than catering to the lowest com-
mon denominator of audience taste
and instincts.

(20th Century-Fox)

SHOOT FIRST is a spy melodrama
with a script by Eric Ambler derived
from a novel by Geoffrey Household.
Considering its distinguished author-
ship, it is somewhat of a disappoint-
ment for the family. Nevertheless its
account of the adventures of an Amer-
ican Army officer (Joel McCrea) sta-
tioned in England, whose shooting box
is being secretly used as a landing
field by the espionage agents of an un-
named but readily identified foreign
power, is quite lively, adequately
plausible and disarmingly unpreten-
tious. And it presents one character,
an egocentric, resourceful and slight-
ly batty counterintelligence agent
(played by Herbert Lom), who is in
the best tradition of espionage thrill-
ers and a complete delight.

(United Artists)
MOIRA WALSH

THEATRE

acquaintance with *Cyrano*, for which
I am eternally grateful to Mr. Hamil-
ton.

If I were a judge whose brother was
a producer, or a critic on intimate
terms with complaisant big wheels of
show business, my request would not
be so modest as that of Judge Daly or
Mr. Hamilton. Instead of asking for
only one revival I would demand a
full season of repertory.

First of all, I would want to see
Oedipus Rex. I have never seen the
tragedy, but it is so soul-stirring as
a reading-chair play that I am curious
to see if live production would en-
hance its poignancy. I would demand,
of course, that the tragedy be ren-
dered in English.

My second choice, to guard against
the theatre burning down or the pro-
ducer suddenly going bankrupt, would
be a revival of *Hamlet*. Although I
have seen several productions of the
play, I am still hungry to see it again
and again. It is simply impossible to
see *Hamlet* too often.

A revival of *Cyrano*, with a miracu-
lously rejuvenated Walter Hampden
in the title role, would be my third
selection. Next, I would like to see
Show Boat, with Paul Robeson—the
competent actor he was before he
became a fellow traveler—singing "Old
Man River." *South Pacific* would be
my next selection provided that Ezio
Pinza, Mary Martin, Juanita Hall and
Myron McCormack were cast in the
roles they created.

I would want to see *Father Ma-
lachy's Miracle* and *The Velvet Glove*,
with Grace George and Walter Hamp-
den in their respective roles in the
latter play. I would want to see at least
one war play, but in a field that in-
cludes *A Sound of Hunting*, *Journey's
End*, *What Price Glory* and *Stalag 17*
a choice would be difficult. I would
probably settle for *What Price Glory*.

My producer-friend would have to
find room in his repertory for at least
one play by Eugene O'Neill, and one
by Maxwell Anderson. Choosing the
O'Neill play is no problem. It would
have to be *Mourning Becomes Elec-
tra*. The Anderson saga presents a
harder choice between *The Star
Wagon* and *High Tor*. I would prob-
ably choose *The Star Wagon*.

Aside from the tragedies by O'Neill
and Sophocles and the two musical
productions, it would not be too dif-
ficult for a repertory manager or an
old-fashioned stock company to grant
my request for a dream season. In-
deed, quite a few of the country
theatres are offering a comparable
program during the summer. It's a
dream I have no hope of seeing ful-
filled in New York, however—unless
I can find a fairy godfather who is
also a producer. THEOPHILUS LEWIS



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JEAN MURRAY

For the History Shelf

SLAVE MUTINY, by William A. Owens (Day, \$4) is the dramatic rather than factual history of the revolt of the Negro slaves aboard the *Amistad* which led to the famous case in which John Quincy Adams appealed their cause before the U. S. Supreme Court. Richard H. Dillon found the book popularized and readable, but solid undistorted history.

THE GOD OF THE WITCHES, by Margaret Alice Murray (Oxford U. Press, \$4). This is the second edition of a work previously published in England by an anthropologist and archeologist who has long been a student of witchcraft. There are chapters on rites, religious and magical ceremonies and the social position of witches, besides a brief historical resumé. James S. Donnelly believes the author should have documented much more carefully her conclusions regarding religion in the Middle Ages, for they are shockingly inaccurate. And he calls her treatment of Thomas à Becket and Joan of Arc, in particular, astounding when compared with competent historians.

THE UNITED STATES AND MEXICO, by Howard F. Cline (Harvard U. Press, \$6). The first section provides a general review of the physical and cultural components of Mexico and a brief historical background. The core of the book, however, is devoted to an account of political, economic and cultural developments in Mexico from the last years of the Díaz era through the Revolution, with a study of vital factors involved in the development of our foreign policies. To James A. Wagner it is an important contribution to the understanding of the problems of modern Mexico and the relationships of that country with our own. Notably absent, however, is the consideration of religious problems. The author seems to take a dim view of the Catholic Church and everything associated with it. He also ignores the unpleasant facts of American intervention in nineteenth-century Mexico which does not help in the formation of a more constructive policy for the future.

THE RIVER AND THE GAUNTLET, by S. L. A. Marshall (Morrow, \$5) recounts the events of five bitter days

HISTORIAN OF THE EUROPEAN THEATRE IN World War II. John D. Hayes says: "For the military student this book is a remarkable 'case study.' For the participants and their friends it is a record deserving to be set down and preserved. For others it offers an experience in warfare today at its worst."

THE JEFFERSONIAN HERITAGE, by Dennis Malone, editor and co-author (Beacon Press, \$3.50). The book is made up of a series of radio scripts depicting the philosophy of Jefferson in words that are fittingly put in his mouth, if they are not always the words of Jefferson. The philosopher, the patriot, the man, all live in the pages of the book. Not only Jefferson but also Adams, Madison, and Monroe live in dramatic fashion. Commending the volume's very attractive format and typography, *Paul C. Bartholomew* says: "For those who wish to get an 'impression' of Jefferson and his ideas, this is a very satisfactory volume. Of course, there is always the hope that those who 'stop by' in this fashion will linger to become better acquainted with some of the men who made America."

AMERICA'S ANCIENT CIVILIZATIONS, by A. Hyatt Verrill and Ruth Verrill (Putnam, \$5). Explorer-author Verrill has put together a volume which masquerades as a survey of America's ancient cultures but which really carries on a campaign for what is called the "Sumerian thesis" of pre-Columbian civilization. He lists forty-two important matters as proof that the Sumerians (Phoenicians) carried their culture to the New World, finding similarities in Sumer and Peru. In the opinion of *Richard H. Dillon* much of the description and theory is interesting, but much is over-simplified, generalized and dogmatic.

THE COTTON KINGDOM, by Frederick Law Olmsted, with an introduction by Arthur M. Schlesinger (Knopf, \$6.75). This is a vivid social document that preserves its powers of fascination after almost a century. The author recounts the story of the Southern frontier that pushed westward in search of cotton lands. He followed this trail during 1852-1854, to Texas and saw the physical and social havoc being wrought by this vampire crop. Says *James C. Finlay*: "Olmsted's factual description of human beings in bondage will grip the heart of the

cells and make him shudder, even today, as the author slings his way down the course of the most casual and haphazard maritime history it was ever the fate of a great nation to have. Although this book tells a story told elsewhere, it does so with vigor and impartiality and the author's emphasis of the point of view of the men who sailed the ships is both new and welcome. Mr. Hughes thinks, however, that he neglects one of the most hopeful factors of our new attitude toward the enhancement of the professional status of maritime officers, through Kings Point, our national Merchant Marine academy."

THE HISTORY OF ASTRONOMY, by Giorgio Abetti (Schuman, \$6). The author, Director of the Acetri Observatory in Florence here presents, according to *Martin F. McCarthy*, the finest single volume history available today. It is a carefully delineated picture of the development of astronomy from primeval times in the present. With its complete index, clear style and excellent illustrations the book merits attention by astronomers, and is a "must" for every science library.

SHANGHAI AND BEYOND, by Percy Finch (Scrifflers, \$4). Is a prodigiously rich collection of incredible and intriguing facts, furtive figures and forceful personalities which attest to the marvelous memory of the author who spent more than twenty years in Shanghai and the Orient experiencing the events he so realistically portrays. It is history worth reading, in the opinion of *Arthur F. Dempsey*, for it gives an invaluable background for understanding the China problem. But Father Dempsey claims that an "old China hand" will recognize that there is a definite lack of warmth of feeling for the Chinese people and their leaders, due primarily to Mr. Finch's meager knowledge of the Chinese language.

THIS WAS PUBLISHING, by Donald Sheehan (Indiana U. Press, \$3.75). The author thoroughly explores the philosophy by which publishers operate in an industry which is somewhat more than a business and something less than a profession. He demonstrates by copious quotation that "the character of the business as a whole was affected by a morality higher than that which is customarily associated

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with the era." *Michael D. Reagan* thinks the book gives a good perspective which will lessen the shrill cries of doom voiced today as they were in the days of Henry Holt and George Haven Putnam.

BALDUIN SCHWARZ has studied and taught in Switzerland, Austria and Germany and is now professor of philosophy at Seton Hill College, Greensburg, Pa.

REV. PAUL V. KENNEDY is professor of ethics and political and economic science at West Baden College, West Baden Springs, Ind.

JEAN MISRAHI is head of the Department of Romance Languages at Fordham University Graduate School.

THE WORD

"I thank thee, God, that I am not like the rest of men" (Luke 18:11; Gospel for tenth Sunday after Pentecost).

It is always interesting, and not infrequently profitable, to consider again, in our Lord's own words, the moral precepts, as distinct from the doctrinal content, of the revelation which the Son of God made to us. Obviously and in general, God's Son repeated the moral imperatives which His Father had wisely imposed on men through both natural and positive law. What is striking is our Saviour's moral emphases.

In the highly concentrated and abridged version handed down to us of all that Christ did say, certain imperatives—the law of Christian charity is one—recur again and again. It is curious, perhaps, that contemporary Christian morality, not unlike Dr. Kinsey, is so engrossed with sexual behavior. On this popular subject our Saviour was unquestionably emphatic, but He was also emphatically brief. To the subject of human pride, however, Christ returned in His preaching almost constantly, judging both from what our Lord said and what He did, we may assert with conviction that He very much disliked impurity, but we must immediately add that He clearly detested pride.

The point about the vice of pride in contrast with the vice of impurity—and need it be remarked that although one is surely worse than the

other, both really are vices?—is that pride is subtle where impurity is crude. The impure man will hardly, in his most objective moments, regard himself as a fine fellow: the stench of his unlovely deeds must assail his own nostrils, too. In a word, the lecher really does know that he is a lecher. The proud man, however, will not readily admit that he is proud. He actually does think himself a fine fellow; that is the whole nature of his vice. His terrible condition is that he rarely has objective moments.

The story of the Pharisee and the publican stands out as one of those brief, stark juxtapositions at which our Saviour was so expert. The publican's declaration that he was a sinner is never denied. No doubt he *was* a sinner: most men are, even when they are not publicans or tax-collectors. Nor are the Pharisee's technical good deeds denied: no doubt he did fast and did give alms. Yet Christ's laconic observation is that all this virtue did not get the Pharisee anywhere or anything. The virtuous Pharisee was proud; and so the sinful publican was more truly virtuous than he.

Our Saviour might have added that

human pride is not only destructive and cruel, but exceedingly tiresome. May a kindly Providence deliver us from the Exceptional Soul, from the man who is quite sure, and definitely pleased, that he is not like the rest of men! The Exceptional Soul is a surprisingly common specimen, and is to be found on all the levels of the Christian life. There are men and women, priests and nuns, old and young, who feel certain that they are *different*, and who industriously and elaborately live up to their conviction. As the noble Chesterton remarked years ago, one of the healthiest signs in any individual is his contentment to be one of the tribe.

The Exceptional Soul is always dangerous, simply because pride is always dangerous; but mostly, he (or, very often, she) is merely tiresome. Personally, this somewhat weary scribe has met all the exceptional souls he wishes to encounter. He longs to cultivate the acquaintance and restful company of anyone who is certain that he is pretty much like other men, and is only glad that other men aren't exactly like him.

VINCENT F. MCGORRY, S.J.

FILMS

RIDE, VAQUERO. The central conflict in this large-scale, Ansco-color Western is fairly interesting and historically valid. It is between an ex-Civil War officer (Howard Keel) with visions of building a cattle empire for himself in the region of Brownsville, Texas, and a Mexican bandit (Anthony Quinn) who rules the territory by force and correctly estimates that the continuance of his power depends on keeping civilization out. This contest would have been decided in favor of the bad man early in the proceedings except that the bandit had a right-hand man (Robert Taylor), the proverbial tight-lipped, inscrutable man of mystery, who changed sides in midstream.

Because Taylor, along with Ava Gardner, who plays the would-be cattle baron's wife, gets top billing, protocol demands that his romantic talents be exploited. So, willy-nilly, he and Miss Gardner become involved in the traditional, mutual-antipathy-turning-to-mutual-attraction amorous sparring. This plot gambit not only makes very little sense in the context of the story (as the saying goes, "nothing happens"), but also effectively ob-

scures for adults the film's historical implications. Working under difficulties, John Farrow directed so as to extract the maximum of sweep and action from the script. With the exception of Quinn's vividly credible villainy, he had only listless support from his cast. (MGM)

GENTLEMEN PREFER BLONDES stars Marilyn Monroe and Jane Russell in Technicolor, a circumstance which should in itself provide prospective customers with an adequate idea of what to expect. Anita Loos' durable inquiry into the habits of a gold-digging blonde named Lorelei Lee is, in this version, transposed from its original "roaring twenties" setting into the present, thus permitting the two leading ladies to wear gowns that are alluring rather than ludicrous. On the other hand, the story, which might have been an amusing period piece, seems pretty crude and pointless in modern dress.

The production is in the big, brassy musical tradition with songs by Jule Stein and Leo Robin from the recent Broadway version and a few additional ones by Hoagy Carmichael and Harold Adamson, dances by Jack Cole which lean heavily on slightly laundered burlesque routines and an air of recklessly expended energy which director Howard Hawks seems to think is an adequate substitute for inventiveness. Aside from their most

obvious assets, Miss Russell proves to be an engaging comedienne and Miss Monroe, if the studio publicity release to the effect that she did her own singing is to be believed, a more than adequate songstress. Perhaps in some future film a producer will take the revolutionary but possibly rewarding step of using them to some other purpose than catering to the lowest common denominator of audience taste and instincts.

(20th Century-Fox)

SHOOT FIRST is a spy melodrama with a script by Eric Ambler derived from a novel by Geoffrey Household. Considering its distinguished authorship, it is somewhat of a disappointment for the family. Nevertheless its account of the adventures of an American Army officer (Joel McCrea) stationed in England, whose shooting box is being secretly used as a landing field by the espionage agents of an unnamed but readily identified foreign power, is quite lively, adequately plausible and disarmingly unpretentious. And it presents one character, an egocentric, resourceful and slightly batty counterintelligence agent (played by Herbert Lom), who is in the best tradition of espionage thrillers and a complete delight.

(United Artists)
MOIRA WALSH

THEATRE

WISH FULFILLMENT. One of the most appealing anecdotes in the auxiliary literature of the theatre is the story of how Augustin Daly, a leading producer of a past generation, happened to produce a revival of *Love's Labour's Lost*. As there had been no popular demand for the revival, Mr. Daly feared the production would be a failure, and it was. When asked why he had produced the play against his better judgment, Daly explained that his brother, a judge, had never seen the comedy and wanted to have a look at it.

Many years later Clayton Hamilton, a drama critic, reminded Walter Hampden, almost the last of the great actor-producers, that there had not been a revival of *Cyrano de Bergerac* for so long that no theatregoer under thirty years old had an opportunity to see Rostand's magnificent comedy. Naming certain reasonable stipulations, which need not be mentioned here, Mr. Hampden promised a revival forthwith, with himself in the title role. That happened to be my first

acquaintance with *Cyrano*, for which I am eternally grateful to Mr. Hamilton.

If I were a judge whose brother was a producer, or a critic on intimate terms with complaisant big wheels of show business, my request would not be so modest as that of Judge Daly or Mr. Hamilton. Instead of asking for only one revival I would demand a full season of repertory.

First of all, I would want to see *Oedipus Rex*. I have never seen the tragedy, but it is so soul-stirring as a reading-chair play that I am curious to see it live production would enhance its poignancy. I would demand, of course, that the tragedy be rendered in English.

My second choice, to guard against the theatre burning down or the producer suddenly going bankrupt, would be a revival of *Hamlet*. Although I have seen several productions of the play, I am still hungry to see it again and again. It is simply impossible to see *Hamlet* too often.

A revival of *Cyrano*, with a miraculously rejuvenated Walter Hampden in the title role, would be my third selection. Next, I would like to see *Shore Boat*, with Paul Robeson—the competent actor he was before he became a fellow traveler—singing "Old Man River." *South Pacific* would be my next selection provided that Ezio Pinza, Mary Martin, Juanita Hall and Myron McCormack were cast in the roles they created.

I would want to see *Father Mathew's Miracle* and *The Velvet Glove*, with Grace George and Walter Hampden in their respective roles in the latter play. I would want to see at least one war play, but in a field that includes *A Sound of Hunting*, *Journey's End*, *What Price Glory* and *Stalag 17* a choice would be difficult. I would probably settle for *What Price Glory*.

My producer-friend would have to find room in his repertory for at least one play by Eugene O'Neill, and one by Maxwell Anderson. Choosing the O'Neill play is no problem. It would have to be *Mourning Becomes Women*. The Anderson saga presents a harder choice between *The Star Wagon* and *High Tor*. I would probably choose *The Star Wagon*.

Aside from the tragedies by O'Neill and Sophocles and the two musical productions, it would not be too difficult for a repertory manager or an old-fashioned stock company to grant my request for a dream season. Indeed, quite a few of the country theatres are offering a comparable program during the summer. It's a dream I have no hope of seeing fulfilled in New York, however—unless I can find a fairy godfather who is also a producer. THEOPHILUS LEWIS



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CORRESPONDENCE

Music and prayer

EDITOR: Writing on "Taste and tradition in sacred music," in your July 11 issue, Rev. Francis J. Guentner, S.J., seems to consider the revival of Gregorian chant primarily a matter of elevating the musical taste of the faithful. Pope Pius X emphasized active participation by the faithful in the liturgy;

Endeavor should be made as far as possible to restore the Gregorian plainchant to the use of the people, in order that the faithful may once more take a more active part in ecclesiastical functions, as was the custom in olden times.

Not only should we teach the chant so that the people can sing their part of the High Mass, but also so that they can actively participate in mind and heart in those parts that are sung by the choir. For the listening congregation the primary issue is not musical taste, but the question whether the text is intelligible and is given greater efficacy by the music. No doubt liturgical music would be in bad taste if it is deficient in this respect, but let us be certain that this is the norm for taste we have in mind.

Fr. Guentner also seems to make the history of liturgical music chiefly a phase of the history of music. It is primarily a phase of the history of lay participation in the liturgy. When the people ceased to consider themselves participants in the liturgy, they let the choir take over and sing what it wanted. The return to good liturgical music, as well as to attendance by the people at High Mass, will have to be through a revival of the desire for active participation by the congregation.

(REV.) SHAWN G. SHEEHAN
Cambridge, Mass.

Anti-smear

EDITOR: C. V. Higgins, in your June 27 Correspondence column, refers approvingly to your editorial stand against "McCarthyism." Then he uses a bit of the smear technique himself by describing "the most militant of these Johnny-come-latelies" in the anti-Red camp as having supported Hitler and Mussolini before World War II.

Well, this writer, who is no Johnny-come-lately as far as communism is concerned and who despised nazism as much, would like Mr. Higgins to spell out who he means when he describes pro-Nazi anti-Communists.

I'm as much opposed to smearing innocent people as Mr. Higgins presumably is. And that goes for anti-Communists, who are being smeared indiscriminately these days.

VICTOR LASKY

New York, N. Y.

Correction

EDITOR: Your July 4 column on Colombia's new Army rule contains a minor error in an otherwise excellent presentation. The reference to Eduardo Lopez is incorrect, inasmuch as Colombia has never had a President by that name. Eduardo Santos became President in 1938, in succession to Alfonso Lopez.

DEBORAH M. TOVAR
Falls Church, Va.

Catholic Evidence Guild

EDITOR: In "The apostolate of the street corner," by Neil Hurley, S.J., (AM. 5/2) the assertion is made that the idea of the Catholic Evidence Guild spread from America to England in 1918.

I would respectfully point out that as early as 1887 Catholic Platforms were erected in and around London by the Guild of Our Lady of Ransom. Open-air talks on the faith were given from these. The guild still exists.

There were also free-lance exponents and defenders of the faith, of whom I became one in 1913. I am now past the age for street preaching, but I work through my Catholic book shop.

It was through the enthusiasm of V. C. Redwood that a movement was begun to consolidate the various preaching efforts under a guild with full ecclesiastical approval. A meeting was held in 1918, under the chairmanship of the late Cardinal Bourne, to found what has since become known as the Catholic Evidence Guild.

Rev. Henry Day, S.J., who founded the Catholic Library in Dublin, wrote a book in 1921 called *The Catholic Evidence Movement*. Its 230 pages form a very useful record.

GEORGE E. COLDWELL
London, England.

Bouquets

EDITOR: Sincere appreciation for the article "Family Life Institute, six years after" (AM. 6/6). This provides a splendid example for other Catholic institutions, and for non-Catholic ones as well.

MARGARET GILLIGAN
Wheeling, West Va.

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